THE CREED OF Pope Pius the IV.

OR A Prospect of Popery

TAKEN

From that Authentick Record.

With short NOTES.

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The *CREED* of Pope *Pius* IV. *&c.*

THE words, *Repreſenting* and *Miſrepreſenting*, have of late made a great noiſe among us; ſome Gentlemen of the *Roman* Communion having made it their buſineſs to perſuade the World, that we of the Church of *England* have entertained a very ſtrange and falſe *Idea* of their Religion, and according to our own Notions of it, repreſented it as theirs, which they tell us is downright *Miſrepreſenting*. It is not my deſign to engage in this Controverſie, it hath been ſufficiently done by other hands, and ſo ſufficiently, that the Anſwerer in his Anſwer to the *Amicable Accommodation*, I think had good reaſon to ſay, that the matter was drove as far as it would bear. Nor is it my intent to juſtify every thing, which, in heat of diſcourſe or diſputation, hath been charged upon that Church by ſome of our own men; for though perhaps they have ſaid no more than what they have warrant for from ſome eminent Schoolmen or Caſuiſts of that Church, yet I do not think it reaſonable that the particular opinions of private men, though never ſo eminent in their way, ſhould be charged upon the whole Society of which they are Members, unleſs they have been owned by ſome publick and authentick act of that Society. Being unwilling therefore to run my ſelf upon that Rock, I have ſteered another Courſe, and have made choice of one of the moſt ſolemn, publick and authentick Acts of their Church. *Viz.* The Bull of Pope *Pius* IV. printed with the Acts of the Council of *Trent*, and ſhall charge nothing upon them but what is owned and contained therein. This Bull was dated at *Rome* in the year of our Lord 1564. in the Ides of *November*, and the Fifth year of his Pontificat. In this

Bull a Form of Faith is drawn up, extracted out of the Council of *Trent*, which every one who enters into Holy Orders is bound by Oath not onely to believe, but to maintain and defend, and teach the people under their charge, and that under pain of the displeasure of Almighty God, and of his holy Apostles *Peter* and *Paul*. And if we may not take this for the Standard of their Faith and Religion, I must confess I do not know where to find it. But I do not know that this ever was, nor do I think it will now be disowned by them, and therefore from hence you may take a prospect of their Religion, and see what it is that will be required of those who joyn in communion with them.

The CREED.

Art. I. *I believe in one God the Father Almighty, maker of Heaven and Earth, and of all things visible and invisible.*

II. *And in one Lord Jesus Christ, the onely begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten not made, being of one Substance with the Father, by whom all things were made.*

III. *Who for us men, and for our Salvation came down from Heaven, and was incarnate by the Holy Ghost of the Virgin* Mary, *and was made man.*

IV. *And was crucified also for us under* Pontius Pilate, *suffered and was buried.*

V. *And the Third Day rose again according to the Scriptures.*

VI. *And ascended into Heaven, and sitteth on the right hand of the Father.*

VII. *And he shall come again with Glory to judge both the quick and the dead, whose Kingdom shall have no end.*

VIII. *And I believe in the Holy Ghost, the Lord and giver of Life, who proceedeth from the Father and the Son, who with*

with the Father and the Son together is worſhipped and glorified, who ſpake by the Prophets.

IX. *And I believe one Catholick and Apoſtolick Church.*

X. *I acknowledge one Baptiſm for the remiſſion of Sins.*

XI. *And I look for the Reſurrection of the Dead.*

XII. *And the Life of the world to come.* Amen.

Thus far his Holineſs thought fit to hold a good correſpondence with Primitive Chriſtianity, and thus far we can keep pace with him; All theſe Articles we willingly receive, and firmly believe, becauſe we have good warrant from the holy Scriptures ſo to do. But if the Church of *Rome*, or any other Church ſhall preſume to decree any thing againſt the written Word of God, or beſides the ſame, and impoſe it as a new Article of Faith neceſſary to be believed in order to our Salvation, we muſt beg their pardon, if we cannot ſo readily comply with them. For as we believe that Jeſus Chriſt is the Authour, ſo we believe he is the Finiſher of our Faith. And as he perfectly knew the whole mind and will of his Father, ſo did he carefully communicate the ſame to his Apoſtles and Diſciples: For, ſaith he, *All things that I have heard of my Father, have I made known to you.* John 15. 15. And as we believe that the Apoſtles were inſtructed and commiſſionated by him to preach that Faith which they received from him; ſo we have no reaſon to doubt but that they did faithfully tranſmit the ſame to their Succeſſors, the Primitive Fathers of the Chriſtian Church; nor need we to queſtion but that the ſame Faith hath been carefully conveyed to us, both as it lies diſperſed in the holy Scriptures, and as it is ſumm'd up in thoſe three ancient Creeds, *viz.* the Nicene, the Athanaſian, and that commonly called the Apoſtles Creed. Whatſoever therefore we do not find in theſe Creeds, nor contained in holy Scriptures, nor can be proved thereby, we dare not receive it as an Article of Faith, nor can we think it neceſſary to Salvation. And here we are left behind, not being able any farther to keep pace with the Church of

Rome;

Rome; but we may comfort our ſelves in this, that we are left in good company, having Jeſus Chriſt, and his Apoſtles, and the Primitive Fathers with us. Here therefore let us take up our ſtand, and from hence take a view of Popery in the following Articles.

Continuation of their Creed.

Art XIII. *I moſt firmly admit and embrace Apoſtolical and Eccleſiaſtical Traditions, and all other Obſervations and Conſtitutions of the ſame Church.*

NOTES upon it.

Eccleſiaſtical Traditions are to be received with equal veneration as the Holy Scripture. *Seſſ.* 4. *Concil. Trid. Decr. de Canon. Script.* ----*pari pietatis affectu ac reverentiâ, &c.*

XIV. *I do admit the Holy Scriptures in the ſame ſenſe that holy Mother Church doth, whoſe buſineſs it is to judge of the true ſenſe and interpretation of them; and I will interpret them according to the unanimous conſent of the Fathers.*

By holy Mother Church you muſt be ſure to underſtand the Church of *Rome*, and if the Scriptures do not ſpeak according to her ſenſe, you muſt by no means admit of them.

XV. *I do profeſs and believe that there are Seven Sacraments of the new Law truly and properly ſo called, inſtituted by Jeſus Chriſt our Lord, and neceſſary to the ſalvation of mankind, though not all of them to every one*, viz. *Baptiſm, Confirmation, Euchariſt, Penance, Extreme Unction, Orders, and Marriage, and that they do confer grace;*

You muſt by no means ask queſtions here, as, In what part of the New Teſtament may I find that Chriſt did inſtitute theſe Seven Sacraments? Or, Where may I meet with the promiſe annexed, by virtue of which they do confer grace? Or, Where and when did our Lord make all theſe neceſſary to ſalvation? Theſe are idle and frivolous queſtions,

and that of theſe, Baptiſm, Confirmation and Orders may not be repeated without Sacrilege. I do alſo receive and admit the received and approved Rites of the Catholick Church in her ſolemn adminiſtration of the aboveſaid Sacraments.

ons, you muſt believe as the Catholick Church believes, and do as ſhe doth, but by Catholick Church, you muſt be ſure always to underſtand the *Roman* Church, though in ſo doing, you believe a part to be the whole.

XVI. *I do embrace and receive all and every thing that hath been defined and declared by the holy Council of* Trent *concerning Original Sin, and Juſtification.*

Though St. *Paul* call Concupiſcence Sin, yet you muſt not do ſo. *Decret. de Peccat. Origin. Seſſ.* 5. *Conc. Trid.* Though Chriſt tell you that when you have done all that is commanded, ſtill you are unprofitable ſervants, you have done no more than your duty. Yet, if you will be a true Catholick, you muſt believe, that the good works of Juſtified perſons do truly merit increaſe of grace here, and eternal life hereafter. *Seſſ.* 6. *Can.* 32.

XVII. *I do alſo profeſs, that in the Maſs there is offered unto God a true, proper and propitiatory Sacrifice for the quick and the dead; and that in the moſt holy Sacrament of the Euchariſt there is truly, really and ſubſtantially the Body and Blood, together with the Soul and Divinity of our Lord Jeſus Chriſt, and that there is a converſion made of the whole Subſtance*

Though Chriſt, by being once offered, hath put away ſin by the ſacrifice of himſelf, and therefore need not to be offered again, *Heb.* 9. yet you muſt believe that he is daily offered, and it may be in 10000 places at once, a true, proper, and propitiatory Sacrifice for the quick and the dead. And why ſhould you not believe ſo, ſeeing the Catholick (*i. e.* the *Roman* Catholick) Church hath defined and declared

of the Bread into the Body, and of the whole ſubſtance of the Wine into the Blood; which converſion the Catholick Church calls Tranſubſtantiation.

clared it to be ſo? If you ſay that you find nothing for it, but much againſt it in holy Scripture, this is to appeal from the Judgment of the Church to your own, which by no means muſt be allowed: But how do you know that there is any thing in Scripture againſt it? you will tell me you ſee and reade it there. But do you think it is fit for you to truſt your own eyes againſt ſo plain a declaration of the Church? Becauſe you ſee and feel and taſte, and thereupon judge a conſecrated Hoſt to be really Bread ſtill, do you think it is fit for you to believe ſo, when the Church hath told you the contrary? Have a care, this is a dangerous point. If you will be a true Catholick, you muſt reſolve to renounce all the evidence of Senſe and Reaſon, in this matter, and to live by an implicit faith.

XVIII. *I confeſs that under one kind only, whole and entire Chriſt, and a true Sacrament is taken and received.*

Though Chriſt left you a whole Sacrament, yet you muſt be content with half an one. Though Chriſt, after his Supper, inſtituted, and adminiſtred this venerable Sacrament under both kinds of Bread and Wine, though in the Primitive Church this Sacrament was received by the faithfull in both kinds; yet all this notwithſtanding, you muſt now reſt ſatisfied with half of it, and that for divers good cauſes and conſiderations, as to inſtance, leſt you ſpill the Wine upon your Beards, *&c.* And will you ſtill ſtick to the Inſtitution of Chriſt againſt ſuch a declaration of the Church? have a care, there is an *Anathema* provided for you, and the cenſure and puniſhment of Hereticks will fall to your ſhare. *Concil. Conſtant. Seſſ.* 13. *Concil. Trid. Seſſ.* 13. *Can.* 3.

XIX. *I do*

XIX. *I do firmly believe that there is a Purgatory, and that the Souls kept prisoners there, do receive help by the suffrages of the faithfull.*

Though in holy Scripture there be no mention made of any other place after this life, but either Heaven or Hell; yet holy Church tells you there is another called *Purgatory*, and why should you not believe her? Though Christ tell you, that when you have done all that is commanded, you are still unprofitable servants, having done no more but what was your duty to doe; yet why should not you believe as the Church believes, that some men may do more than their duties, and by an over measure of merits help others?

XX. *I do likewise believe, that the Saints reigning together with Christ, are to be worshipped and prayed unto, and that they do offer Prayers unto God for us, and that their Relicks are to be had in veneration.*

Though you be no where commanded to pray to any other but only God, though there be but one Mediatour between God and Man, *viz.* Christ Jesus; yet why should you deprive your selves of the benefit of such powerfull Mediators, as the Saints in Heaven may be, when the Church teacheth you to make use of them?

XXI. *I do most firmly assert, that the Images of Christ, of the Blessed Virgin the Mother of God, and of other Saints, ought to be had and retained, and that due honour and veneration ought to be given to them.*

Though by the second Commandment you are forbidden to make to your selves any graven Images, or to bow down to them, or worship them: yet this notwithstanding, why should not you comply with the Doctrin and Practice of the Church, in making to your selves graven Images, bowing down to them, and in praying, lighting Candles, and burning Incense before them?

XXII. *I do affirm, that the power of Indulgences was left by Chriſt in the Church, and that the uſe of them is very beneficial to Chriſtian people.*

Though your ſins be great and heinous, yet if for a ſumm of Money you can procure a Pardon; if the price be ſet, and nothing wanting but to pay the Money with one hand, and receive the Indulgence with the other; *Vide Tax. Camer. Apoſtol.* why then ſhould you not comply with the Doctrine of Indulgences, which is ſo comfortable in it ſelf, and ſo advantagious unto you?

XXIII. *I do acknowledge the Holy, Catholick, and Apoſtolick* Roman *Church, to be the Mother and Miſtreſs of all Churches; and I do promiſe and ſwear true obedience to the Biſhop of* Rome, *the Succeſſor of St.* Peter *the Prince of the Apoſtles, and Vicar of Jeſus Chriſt.*

If you can believe that a Part is the Whole, why ſhould you not believe the Church of *Rome* to be the Catholick Church? If you can believe that the Church of *Jeruſalem*, and all other Churches in all parts of the world received their Religion from Her, why ſhould you not believe that ſhe is the Mother of all other Churches? If you can believe that any one Church in the world hath a Sovereign Power and Authority over all other Churches; why ſhould you not believe the Church of *Rome* hath, and conſequently is Miſtreſs of all other Churches? If you can believe that among equals there is any Superiority, why ſhould you not believe that St. *Peter* was Prince of the Apoſtles? and conſequently that the Biſhop of *Rome*, as his Succeſſor, is Biſhop of Biſhops, and Prince of all Paſtors? If you can believe that Jeſus Chriſt did conſtitute and ordain any particular Perſon upon Earth to be his Vicar-general in his abſence; why ſhould you not believe that the Biſhop of *Rome*, for the time being, is the Man? But if you can believe none of theſe things, I cannot help it.

XXIV. *I*

XXIV. *I do undoubtedly receive and profeſs all other things which have been delivered, defined, and declared by the Sacred Canons and Oecumenical Councils, and eſpecially by the holy Synod of* Trent; *and all things contrary thereunto, and all Hereſies condemned, rejected, and Anathematized by the Church, I do likewiſe condemn, reject, and Anathematize.*

If you can believe that all and every thing, which at any time hath been delivered, defined, and declared, by any General Council, eſpecially by that of *Trent*, doth exactly agree with the Canon of holy Scripture. Or, if you can believe that all and every thing, which at any time hath ben condemned, rejected, and Anathematized by ſuch Councils, is really Hereſie, and juſtly condemned by them. Then why may you not believe as the Church of *Rome* doth, and receive this as an Article of Faith? But if you cannot believe theſe things, who can help it.

Thus have I given you a Proſpect of Popery without any miſrepreſentation or prevarication, from a very Authentick Record; *viz.* The Creed of Pope *Pius* IV. which is received, profeſſed, and ſworn to by every one who enters into Holy Orders in that Church; and in the cloſe thereof we are told, that the Faith contained therein is ſo abſolutely and indiſpenſibly neceſſary, that no man can be ſaved without it. The Creed it ſelf, you ſee, contains Twenty four Articles. The Twelve firſt of which, we firmly believe and readily embrace, being well aſſured that they contain nothing in them but Primitive Chriſtianity, and that they are well warranted by the Word of God. The Twelve latter we reject as Innovations and Additions to the Catholick Faith, that Faith which was once delivered to the Saints, and which hath been delivered down to us in the holy Scriptures, and the Three Ancient Creeds. In theſe you have the main Body of Popery, as it ſtands diſtinguiſhed from Primitive Chriſtianity; the Novelty and

unwarrantableneſs whereof it were no hard matter to demonſtrate, but that hath been done already by better hands, and was no part of my deſign in theſe Papers. I intended onely to give you a full view of Popery from an unexceptionable Record, and leave you to conſider of it. And having this done, I have onely this requeſt to make, that thoſe, into whoſe hands theſe Papers ſhall come, would ſit down, and ſeriouſly conſider, whether it be fit or ſafe for them, to mingle ſuch ſtuff with their Common Chriſtianity.

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